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The Maine Catholic Historical Magazine

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CONTENTS.

Gloria in Excelsis Deo
Diocesan Chronology, November, 1915
Christmas Day
Christmas Thoughts
The Nativity
Life of Cardinal Cheverus
The Recent Consistery
Allocution of Benedict XV
The Immaculate Conception
Archbishop Carroll
A Parish Renaissance
From Crib to Cross
The Catholic Church in Maine
Sebastian Rale's Last Struggles
David Fleming, O. S. F.
Right Rev. John Cuthbert Hedley, O. S. B., D. D.
Queries on Catholic Maine History.

The Divine Message
Et in Terra
Pax Hominibus Bonae Voluntatis

GLORIA IN EXCELSIS DEO!

Written for the Maine Catholic Historical Magazine.

Gloria in excelsis Deo!
Christmas chimes are heard again,
And the angels leave their white thrones,
With God's holiest "peace to men"—
Humbly soars their deep heart worship
As the joyous praises ring,
For they bear to earth "glad tidings"
Of the new-born Infant King.

DIOCESAN CHRONOLOGY, NOVEMBER

2 All Souls Day: Privilege of offering three Masses of Requiem on this day, recently granted by the Holy Father to all priests, used for the first time.

3 Solemn Pontifical Mass of Requiem, for all deceased Bishops and priests of the Diocese, offered by the Rt. Rev. Bishop, and a Mass of Requiem for same intention in each parish church.

9 Visit to Springvale to arrange for the site of new Chapel and School.

10 Examination of junior Clergy held at the Catholic Institute, Portland.

12 Visit to Ogunquit, site for a Chapel selected and bought.

17 Rt. Rev. Bishop was present at the Jubilee festivities of the Cathedral and of His Grace, the Most Rev. Archbishop of Philadelphia.

28 Sunday. Solemn opening of the Annual Novena in honor of the Immaculate Conception at the Cathedral for all the Catholic women of Portland. Preached by Rev. Fr. Hanley and Fr. Turner of the Redemptorist Order. About 2,700 women present at the first sermon, 7:30 P. M.

Annual Diocesan Instruction Year 1916

THE BISHOP'S HOUSE,
PORTLAND, Dec. 8, 1915.

REV. DEAR FATHER:

ANNUAL REPORT

You are respectfully urged to make out the Annual Report very carefully, to follow the printed headings, and to make letters and figures clearly.

The diagrams for Church property are to be filled in this year only for land acquired or buildings put up since the last report.

All questions on the various pages are to be answered carefully.

The totals in all columns in the financial and other data, and also on the Census Card, are to be made up by the Rector. The report on pages five and six, which should be an exact copy of the official Parish Account Book, is to be read to the people at all the Masses on one Sunday in January, and this fact is to be attested by two laymen of good standing in the Parish.

Where there are several District Missions in one Parish, a separate blank, or at least a separate section, should be used for each Church, and all money received from or expended on Mission Churches, whether permanent or simply Summer Missions is to be given in the report.

Arrears in collections, Clergy Fund, Seminary tuition or Diocesan loans are to be paid in on or before December 31.

The Census Card is the only authorized Diocesan Census, and the figures are to be taken from the Baptismal Register or the Parish Census Book, and ought to be as nearly accurate as possible.

Permanent Funds.

When a fund is left by legacy or otherwise to a Church, School, Cemetery or other distinct purpose, justice demands that the revenue only of the Fund should be used—hence the Fund itself should be placed among the assets of the Parish, and the revenue among the annual receipts. The laws of the Church so require, unless special written permission to do otherwise has been obtained from the Bishop of the Diocese.

You are respectfully requested to state in this Report what, if any, such funds have been received and how at present these are invested.

Cemetery Account.

The Cemetery Account of receipts and expenditures is to be given entirely apart in its own column on pages five and six, and is not to be included in the totals of the Parish Report.

Solemn Prayers of Thanksgiving and Adoration.

To carry out the spirit of the Church and also to foster devotion towards the Blessed Sacrament, so much desired by the Holy Father, a Holy Hour of Adoration will take place in all the Parish Churches of the Diocese on the last day of this year, Friday, December 31. In the cities the exercises will be from 7.30 to 8.30 P. M., in the country districts at some convenient hour in the afternoon. The Blessed Sacrament will be solemnly exposed, some prayers of thanksgiving, expiation and petition will be read or an instruction will be given. During the last quarter of the hour the Te Deum will be chanted "as far as possible in Latin," and the exercises will close with Benediction of the Most Blessed Sacrament. One of the objects of this Holy Hour will be an act of expiation for the insults offered to the Holy See and to the Church during the year.

The Holy Name Sunday.

On Sunday, January 2, the Feast of the Holy Name of Jesus, the Reverend Pastors are instructed to have a reunion of the men of their Parish in the Church, during the afternoon or evening. A special sermon on this great Festival is to be preached and Benediction of the Blessed Sacrament is to be given. Where there are two or more Parishes in one city, a short parade of the men, without any insignia excepting badges of the Holy Name Society, is strongly urged.

The important part of this Festival is to bring out the Catholic ideals of manhood in the private life, in the home, in societies, and in all civic and all public official duties, to show the danger of secret non-catholic societies, and to warn the faithful against societies that do not obey the law and spirit of the Church.

In connection with this important question of societies, it is well to recall that Rectors and all Priests in and of this Diocese are strictly forbidden to act as Chaplain or to take any part in the organization or meetings of any society, which has not the written approval of the Ordinary of the Diocese in its general Constitution or local rules and laws, and furthermore that chaplains are not to be elected by societies but are to be appointed by Diocesan authority.

Feast of the Immaculate Conception.

The Feast of the Immaculate Conception is the Patronal Feast of the Church in the United States, and of the Diocese of Portland. It is our desire to have all the Catholic women of the Diocese meet in their respective Churches on this Festival to honor the Blessed Mother and to strengthen the true ideals of Catholic womanhood.

A Novena and Triduum.

Receptions into Confraternities and First Holy Communion for children would be most appropriate on this festival.

Special Decree.

By a special decree of the Holy See, July, 1911, whenever a feast of precept, for instance the feast of the Circumcision falls on Friday or any other day which is a day of fasting or abstinence by general law, all the faithful are exempt from fasting and abstinence, and the same exemption is extended to Patronal Feasts, on the condition however that Patronal Feast is solemnly celebrated on the day itself.

Faculties.

All the Priests of the Diocese who have subscribed to the new Oath are hereby granted all Faculties hitherto possessed. The privilege of Binatio, which is personal and must be based upon good Canonical reasons "ex necessitate vel magna utilitate," is hereby granted until January 1, 1917.

All Priests working in the Diocese but not canonically aggregated thereto, will write a personal letter to the Rt. Rev. Bishop and the Faculties will be granted only by an official reply to their application, and for one year.

Dispensations.

Applications for Dispensations are to be made out on blank forms of the Chancery Office and must be signed by the Rector. All applications for Dispensations are to be made as far as

possible three weeks, and at the very least one week, before they are to be used and are not to be requested by telegraph or telephone.

The promises in case of Mixtae Religionis and Disparitatis Cultus are also to be signed on Chancery Forms. The safeguards, required by the Church in these cases, are now frequently of no value, hence dispensation possibly invalid, because sufficient effort has not been made to deter the Catholic party, or to instruct the non-Catholic in the meaning of the promises. Wherefore on and after January 1, 1913, no dispensation will be granted, unless the non-Catholic party has come in person and taken from the priest "bona fide" instruction on the essential truths of the Catholic faith and the exact meaning of the promises. The future and dignity of the Catholic home demand every possible care, and "conscientia confessariorum et Rectorum in hac re onerata est."

The idea of the Catholic marriage, home and family is too often forgotten, and the modern range for amusement, athletics, club and society life, with the long train of social evils from drink, gambling, commercialism and fake charity or philanthropy is making appalling inroads on the home and family Christian ideal, which is the only solid base of true civilization.

During the Lenten Season the Rev. Rectors are directed and urgently exhorted to give or have given instruction on the Christian Marriage, home and family.

Marriage with or at a Mass is the only Catholic ideal, and the Rev. Rectors are earnestly urged to secure this practice "quam primum."

All marriage cases touching the question "of the validity of the marriage tie" must be made out in a clear, brief form of statement, and all the documents concerning the Baptism of either party, previous marriage, civil divorce, death or other necessary facts must be signed by the proper person under oath in the presence of a Justice or Notary and with his seal, in order to have any Canonical value.

Growth of the Church.

To maintain, strengthen and expand the Church is the sacred duty of all priests, and the Apostolic mission is ever the same. "Preach the Gospel to every creature." The multitude of non-Christians and those who are not affiliated to any Church must bring sad thoughts and ought to stir our zeal.

The Italians, Poles, Slaves, Lithuanians are scattered in all parts and often change residence to secure work. The Rev. Pastors are well aware of the danger to their faith by isolation, by contact and perhaps marriage with unbaptized and non-Catholic people, and are urged to give or to obtain for them all the blessings of instruction, Holy Mass and the Sacraments.

Where it is possible, a priest, who speaks their language, should be invited two or three times a year to visit them for this purpose, and thus keep them faithful to their religion and Church.

In many of the small towns and villages of Maine there are groups of two, six or ten Catholic families, far from any Catholic Church and such groups should have a personal visit from the Pastor at regular intervals, some systematic catechetical instruction, and Holy Mass occasionally on week days, if it is not feasible on Sunday.

The little Chapel, with its silent yet imposing Cross, ought to be the constant aim of Pastor and people.

Confirmation.

The Sacrament of Confirmation is not to be given before the age of eleven completed, nor later than the age of thirteen, hence should be administered at least once every three years, in every Parish, and once a year in all larger Parishes.

The rectors of Churches where Confirmation is to be given during the year 1916 will please send in their application with the Report, stating their preference of the months of May, June, September and October.

Confirmation will be given in Aroostook County in June and August.

Annual Conference of the Clergy.

The Conference of the Clergy of the Portland District and all south of Waterville will be held in Kavanagh School Hall, Portland, on Tuesday, May 16, 1916, at 2 P. M.; for the Priests of Waterville and north to Houlton, at St. Mary's School Hall, Bangor, on Thursday, May 18, at 2 P. M.; for the Madawaska District at St. Mary's College, Van Buren, in June. No Priest is exempt from the Conference without special written permission from the Ordinary.

Examination of Candidates for the Seminary.

This Examination will take place at the Catholic Institute, 100 Free Street, Portland, on Thursday, July 6, 1916, at 9 A. M. All candidates must have made a regular College Course in the Classics, send in an application to the Right Reverend Bishop not later than June 30th, send or bring letters from their Rev. Pastors and College President and an exact statement of the time and study in school and college.

The examination will include Latin, Greek, English, French and the ordinary Mathematics of College.

The Reverend Pastors are urgently requested to foster vocations in good young men born in the State and Diocese, and

to have them make their College course where the curriculum prepares them to enter the Seminaries of the U. S.

All candidates hereafter are to present themselves at the close of their Rhetoric year, in order to begin Philosophy and their ecclesiastical training in a regular Seminary.

Examination of the Junior Clergy.

All priests ordained since the year 1908, who have not satisfactorily passed five annual examinations, will be called to the Canonical Examination on Wednesday, November 8, 1916, at 9 A. M. at the Catholic Institute, 100 Free St., Portland.

The subject matter will be:

1 De Gratia (The entire treatise).
2 De Sacramentis in genere; de Extrema Unctione.
3 De Eucharistia, Dogma, Moral, Canon Law, Ritual, History of the Holy Sacrifice of the Mass.
4 De Contractibus.
5 Church History:—General 1500 to 1600; in the United States 1492-1789.
6 Canon Law:—Third Council of Baltimore; Diocesan Statutes.

Each priest will prepare a written essay on the Ceremonies of the Mass and a written sermon (about 20 minutes) on Daily Communion, to be examined by the Board.

The examination will be written and oral and must be satisfactory to the Board.

With all Apostolic blessings to Priests and faithful people at the close of the year and the opening of the New Year.

Sincerely yours in Christ,

LOUIS S. WALSH,
Bishop of Portland.

HISTORICAL NOTE

The Diocese of Portland was established by the Holy See on July 29, 1853.

The First Plenary Council of Baltimore, in May, 1852, requested the establishment of the See of Portland, the petition was granted, and by official decree of the Congregation of the Propaganda, dated August 12, 1853, the decision of the Holy See was made known. The Very Rev. Henry B. Coskery, Vicar General of Baltimore was appointed the first Bishop, but he respectfully asked the Holy Father permission to decline the honor, his request was granted, hence another, Rev. William D. Bacon of Brooklyn, was named and accepted. This fact accounts for the delay in the consecration of the Bishop until April, 1855.

Spirit of Christmas

THE CHRIST CHILD—THE DIVINE CHILD.

Introit.

"A light shall shine upon us this day: for Our Lord is born to us; and He shall be called wonderful, God the prince of peace, the Father of the world to come; of whose reign there shall be no end."

First Mass. Epistle. (Titus 11:11-14.)

Dearly beloved: the grace of God our Savior hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak, and exhort, in Christ Jesus our Lord.

Gospel. (Luke 11:1-20.)

At that time there went forth a decree from Caesar Augustus, that the whole world should be enrolled. This enrollment was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first born son, and wrapped him up in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold, an Angel of the Lord stood by them, and the brightness of God shone round them; and they feared with great fear. And the Angel said to them: Fear not: for behold I bring you tidings of great joy, that shall be to all the people: for this day is born to you in the city of David a Saviour, who is Christ the Lord. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger.

And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good-will. The shepherds said one to another: let us go over to Bethlehem, and see if this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word which had been spoken to them concerning this child. And all that heard wondered: and at those things which were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

The holy season of Advent is to prepare the christian soul for the joy and glory of Christmas and this great festive day of the Birth of Christ the Saviour ought to give tone, color and soul to the whole world.

The scene in even the humblest Catholic Church on Christmas morn, the Holy Mass, the lights, the flowers, the chant and the symbolic "Figures at the Crib in the Stable of Bethlehem," is repeated with more and more grandeur in all the majestic Temples, dedicated to the glory of God and the worship of Christ the Lord, while all are linked to the simple historic fact and sublime mystery of the first Christmas morn.

What is the fact and what is the mystery? The fact is subject to historic evidence, like all other events: "Let us go over to Bethlehem and see the word that has come to pass..... and they (the shepherds) found Mary and Joseph and the infant lying in the manger." St. Luke.

A child was born, that fact has filled and conquered the world. This is the first meaning of the world wide scene of Christmas, that no human mind can fully comprehend, no human tongue fittingly describe.

Other men were born about that time or within a hundred years, Caesar Augustus, Herod, Plato, Alexander, idols of power, military genius, statesmanship, learning, yet today they are unknown save to the learned students and unhonored. This "Child of Bethlehem" has become the centre of the world's history all the events previous to his birth being reckoned as before that year, B. C., before Christ, and all since that year as flowing from it, A. D., Anno Domini, year of Our Lord, 1915, thus pointing to Him and His birth as the pivot of all history.

From one obscure village, Bethlehem, where he was an outcast and refused a room, the world has acknowledged, honored,

followed and obeyed Him, so that their proudest title is not European, Asiatic, African, American, but Christian, follower of Christ.

Coming from a despised nation, He, humanely speaking, of that Nations blood, and while that nation remained without honor, has received the highest honor, has drawn, after the poor shepherds, Kings, warriors, statesmen and philosophers to bend the knee, bow the head, submit mind and will and adore Him.

The day, therefore, and the fact have become a very important part in what is called the Christian life, Christian civilization, not only in the personal sense or individual life but in the fabric of public or national life.

From the earliest records Dec. 25 seems to have been regarded as the exact day, hence anniversary of the Saviour's birth and assumed all its essential joyous and glorious features from the Roman sense of triumph, as expressed from the beginning and now in the Vesper song: "Today Christ is born; today the Saviour appeared; today the Angels sing on earth, the archangels rejoice; today all the just and holy send forth their joy and praise, singing: Gloria in excelsis Deo, Alleluja."

Rome started the tone of triumphant joy; Constantinople took it up as its great Bishop and Patriarch, St. John Chryastom said, "he and his people had received this festival with grateful feeling of joy from Rome, where it had been observed from the beginning."

That great Catholic country of old, France, was baptized, so to speak, on Christmas day in the year 490, when the King of the Franks Chloris, and his warriors received the sacred waters on their sturdy brows from Remigius, Bishop of Rheims, thus, from that time, Christmas has been the great family, national and religious festival of that proud, noble race and Rheims Cathedral the honored place for the crowning of all the Kings of France.

England, too, was received into the fold of the Catholic Church on Christmas morn, 596, when King Ethelbert and his men of Kent bowed their heads in baptism to the Benedictive Monk, Augustine, from Rome; from this one branch of the Angels the faith spread to all the others and to the Saxons. Hence likewise the joy and thanksgiving, that resounded over the hills and valleys of England for about 1000 years on Christmas morn, when the Gloria in Excelsis pealed forth in the churches and the unsurpassed Catholic greeting of "Merry Christmas" went from home to home and heart to heart.

Thus too, on a still grander scale, when the impossible, it was thought, dream of a European Catholic Commonwealth of Nations was actually realized and practically assured, it was during the Midnight Mass of Christmas Day, in the year 800,

that the Pope, Leo III, placed the Crown of Emperor on the brow of the King of the Franks, Charlemange and thus created him Emperor of all the Latin and Germanic peoples.

It is, therefore, easy to see how and why this beautiful historic fact has entered deeply into the life of all the Christian nations, and has been the charm of their international hopes.

Many other similar, if less important, historic scenes were reserved providentially for this great day each year, making an unbroken chain, from the hand of the Child of Bethlehem in the poverty, loneliness and obscurity of the first Christmas morn to the splendor, richness and universal joy of the present age.

Unbroken chain is true, yet one striking bond comes near and home to us, making the chain more brilliant and still stronger.

On the Statute Book of old Massachusetts, in the year 1637, there was placed a law, declaring that "whoever was found ceasing from labor or taking a sharing in festivity on Christmas day" would be fined 5 shillings, while a repetition of the offense would probably, as usual, bring expulsion. Such was the Puritan, who thought by a penal statute to keep out or stamp out forever the Christmas joy of old Merry England.

While that law, however, was guiding and did control old Puritan Massachusetts from 1637 to at least 1750, the shores of the Great Lakes, the banks of the Mississippi, the swamps of Florida and Texas and the coast of California, yes even the valley of the Kennebec and of the Penobscot, the dense forests and crystal surface of Maine's great Lakes, even though claimed by Massachusetts as her own, all were sanctified at and by Midnight Mass, when the same "Gloria in Excelsis Deo" resounded from the Catholic voices of the intrepid missionaries and their husky and dusky children of the woods.

Even as late as 1860, "no ceasing of labor and no festivity or joy" on Christmas Day was the practical rule, though not law, throughout Massachusetts and New England, where it had a small part in the social, business and public life, while today it is the dominant note of the whole winter season, the dominant fact, interwoven with the customs of all the people, the religious life, the business life, the social life, yes and the charitable life. God be praised. All has come from the inspiration in the Stable at Bethlehem.

How account for this surpassing triumph over all Nations, save in that great word: "Veritas Domini manet in aeternum," the truth of the Lord remaineth forever, or its equivalent, "magna est veritas et praevale bit," great is truth and it will always triumph.

The fact is there, clear, strong, inspiring, and it must have a meaning. No mere history will explain it, for other great historical persons are dead forever in their influence upon the world. No, were it only an event of human history, it never could have conquered the hearts of the world, never could have withstood the assaults of human agencies, opposed and inimical to its claims. What then is the reason and meaning? It is that the fact conceals at once and reveals a mystery sublime. "Let us go over to Bethlehem, and see the word that has come to pass.....and they found Mary and Joseph and the infant lying in the manger. And seeing, they understood of the word.....concerning the child.....And the shepherds returned glorifying and praising God."

That child conceals a mystery. Born of woman, seemingly according to nature's law, in appearance poor, speechless, powerless, homeless, only a man-child with naught that the world honors and respects.

Yet no, he has been conceived and begotten without the agency of man, without a human father, with, however, a human mother, who becomes a mother, yet remains a virgin, mystery sublime, a deep mystery, not to be fathomed by human mind, and only to be slowly revealed to a waiting, hoping, pleading, praying, yet oft unwilling, incredulous world.

True indeed the voices of Angels were heard, proclaiming and adoring that birth, but Angels had often ministered unto this world. True enough, a star of striking brilliancy had guided the footsteps of kings to that unroyal cradle, yet that could never win the doubting minds and hard hearts of a calculating world.

No, the first signs and wonders would never have sufficed to draw men and nations unto that child of Bethlehem.

That fact and birth was only the beginning of the unfolding of God's greatest mystery of love, that was to stand forth and does stand forth in all its truth and beauty, when Nazareth, Galilee, Jerusalem and Calvary, Mt. Olivet and Pentecost, Peter and Rome complete the plan of the Eternal Father, Almighty God.

The revelation was slow, steady, winning, overpowering, and so will it be for men and Nations to the end of time.

The Apostolic Church, on its knees, with reverent mind, delved into the Sacred writings, where the finger of God had traced His own love for humanity and there discovered numberless clear rays of light sent ahead to catch the eyes of man and give hope. The promise of one to crush Satan and his serpent, the seed of Abraham, Isaac and Jacob, the sceptre of Juda, the star of Jacob, the leader, legislator, wonderworker, Saviour; the Messiah as a King over all the kings of all the Nations, the Son of the Eternal Father, the rod out of the

root of Jesu; to be born in Bethlehem, born of a virgin, Emmanuel, coming as a child, called wonderful, counselor, Father of the world to come, the Desired of the Nations, the Prince of peace, the prophet, angel, King and God.

Under all these titles, figures or symbols God made known his own mystery to Israel praying and to the waiting, hoping Nations.

All these thoughts were as rays of light, leading the human mind to the fulness of time and the splendor of the Sun of Justice, whose light and power were to quickly and forever dissipate the darkness of error, ignorance and crime.

Such are the titles of honor and glory that the Church reverently gives to the Infant of Bethlehem, as the story is told each year anew to the world.

Such is the spirit, which should fill our minds and hearts, as we go over to Bethlehem on Christmas morn. We go and kneel and look and listen and pray with the shepherds. We hear by faith the voice of the Angels proclaiming: "Gloria in Excelsis Deo;" we see Mary and Joseph and the Infant; we believe with the shepherds, we love with the shepherds, we adore with the shepherds; we return home with the shepherds, glorifying and praising God.

The Christ-child gave Himself to the world, for the world.

All the external forms of the festival, therefore, must be founded upon this truth, animated by this spirit, the decorations, the chant, the prayer, the speech, the giving to friends and to the poor, the mutual exchange of a Merry Christmas, the sincere forgiveness of wrong done.

The world in its pride and self-sufficiency has not yet learned nor accepted these truths, this fact.

When it shall have learned and accepted them, then and then only will be realized in all its fulness the prayer and prophecy: Glory to God in the highest, and on earth peace to men and peoples of good-will, which were brought to our world by the Divine Child.

Laudamus Te—Benedicimus Te—Adoramus Te—
Glorificamus Te—
Amen.

Christmas Day

Written for the Maine Catholic Historical Magazine.

There's a glory in the heavens,
And the stars are shining bright,
All the world is making merry,
On the Savior's birthday night.

Long ago, within a manger,
Christ became a little child,
Tended only by Saint Joseph,
By His Mother meek and mild.

'Round him stood the lowly cattle
In that stable drear and cold,
And the Wise Men with their presents,
Frankincense and myrrh and gold.

While the Star that lead them thither.
Shone upon the lowly place,
Cast a halo o'er the Mother,
On the Infant's smiling face!

All the air was filled with music,
As the heavenly lyres rang,
And "peace on earth, good will to men."
All the angel choirs sang.

But because He came an Infant,
With no princely, signet ring,
Men denied their gentle Savior,
Whom the angels serve as King.

Then today, we'll haste to greet Him,
As the Wise Men did of old,
Bringing to Him humble homage,
In the place of myrrh and gold!

Bessie O'Neil.

Life of Cardinal Cheverus

Dr. Matignon and Fr. Cheverus show in their letters to Bishop Carroll that this unjust suit brought against Fr. Cheverus caused them many an anxious moment Such was without doubt the case with the few Catholic families then living in Maine, for we must remember that the minds of our New England people were then filled with many false notions about Catholics and their faith. The life of a Catholic among them was not a peaceful one; day by day time worn stories and accusations were thrown at them and they were made to feel that, however useful they might be as citizens, the continued practise of the tenets of their holy faith could not but render them odious in the midst of the community. Father Cheverus being the first Catholic priest to move about to any extent among the inhabitants of our State, had consequently disturbed those inborn sentiments of well defined hostility to Catholicism, which at different periods in our history have been so pronounced against their otherwise unoffending Catholic fellow citizens. However, while a source of anxiety to the gentle Catholic priest and his ever faithful parishioners, this trial rendered possible by unjust or wrongly interpreted laws, only served to intrench him more deeply in the hearts of his few devoted adherents, and at the same time win that lasting place which has since been his in the history of the Church in America.

In bringing Father Cheverus before the Court at Wiscassett, Attorney General Sullivan, not only questioned the honesty of the humble defendant, but he also placed on trial the religion, the Church which should have been so dear to his parents; thereby jeopardizing his reputation as a fair minded representative of the law. A product of surroundings in every way hostile to the one time faith of his Irish parents, with perhaps few if any opportunities of knowing its consolations, we should not judge too harshly General Sullivan for the part which he took in an affair which was turned by Divine Providence to the honor and glory of His church and priesthood.

Persecutions are always unjust and bring untold misery to their victims, yet their results have ever been a source of disappointment to their authors. In this respect while Fr. Cheverus suffered great personal humiliation, his prestige, if anything, became greater with the many fair minded non-Catholics of his day who were thereby led to place a juster appreciation

on the merits of the great church of their forefathers and to leave to her a freer field for the fulfillment of her divine mission. While relieved of further annoyance from the criminal action instituted against him it was only the following year that he was fully freed from the danger of a civil suit for having officiated at the Smithwick and Jackson marriage January 1, 1800.

Under date of July 3, 1801, we find the happy outcome of the whole affair thus placed before Bishop Carroll by Dr. Matignon:

"Judge Bradbury" writes Father Matignon, "who was to be presiding justice and who had declared while court was in session last year that Fr. Cheverus should be condemned to pay a fine of fifty pounds if he had married the couple before they had presented themselves to a Justice of the Peace, was unable to be present, because of a fall from his horse which has placed his life in jeopardy. Attorney General Sullivan was also obliged to be absent: his assistant who chanced to be our advocate, was thus debarred; hence the case went by default. Prudence, however, demands that we should not marry anyone outside our residence until the laws thus affecting us shall have been repealed."

The New England people of this early period in our history hated Catholics with an intensity which we perhaps do not understand, but with many this sentiment though unjust was honest. On them, a noble and disinterested life was not without effect; their very honesty led them to be observant of virtue whether among their own or of the then much hated Catholic faith. With a critical eye they had long watched the works of Dr. Matignon and his zealous colaborer John de Cheverus. They were deeply moved by the many and striking acts of priestly devotion witnessed especially during the prevalence of yellow fever at Boston in 1798 which clearly showed the extent to which a heroic soul would go when under religious inspiration.

Frightful were the ravages of this fell disease and many were its victims. Terror was depicted on every countenance and the moment the malady appeared in a household everyone fled leaving the poor, unfortunate stricken victim without help or consolation.

"This was Fr. Cheverus' opportunity" states his biographer. "The devoted priest did not hesitate an instant, but flying as it were from house to house, he was at the same time both an apostle and physician for the afflicted. Just as soon as he heard of a new case, whether Protestant or Catholic it mattered not, the good father hastened like a consoling angel to the bedside of the afflicted; a grasp of the hand, a few earnestly encouraging words from a deeply sympathetic voice restored

that buoyancy of spirits so essential for stemming the course of the disease. The very sound of his voice restored confidence, cleared away mental anxieties which were not unfrequently greater than those caused by bodily sufferings. Caring for them as a kind hearted mother, he would sympathize with them, raise them up, arrange or make their beds, giving them all those tender marks of affection which they might reasonably expect from the hand of their own. To him all duties about the sick room were agreeable, or I should rather say ennobled by that sublime charity whence he took his inspiration. Friendly remonstrations were useless. To tell him that he was rashly exposing a life which was so useful to religion and society was of no avail. "It is not necessary that I should live," he would say "but it is essential that care be given the sick and due assistance brought to the dying." His charitable anxieties were not for one visit or one day, but during the entire course of the malady, John de Cheverus continued from day to day to devote his time and energies to works of charity which were as trying as they were dangerous.

Such was the example of sublime devotion given the good people of New England, not alone on this occasion, but whenever the epidemic reappeared, they ever saw him at the post of danger beside the bed of affliction or death. At a time when all others were fleeing, when the thought of their own safety and that of their family were uppermost in their minds, the Catholic priest stood alone amid the dead and dying, totally unmindful of himself, apparently oblivious of the danger, thinking only of his people's welfare without for a moment realizing, so great was his humility and modesty, that he was doing more than his simple duty.

The good people of Boston were not, however, unmoved in the presence of this heroic devotion to duty. Greater than ever did the religious hero, the apostle of charity appear before them. No honor was too great for him. On all festive or social occasions they wished to give him the seat of honor, notwithstanding he would in his humility seek the lowest. More remarkable still was the fact that whenever he chanced to assist at a banquet, even though there might be present several Protestant ministers, they, together with their host, invariably insisted on his invoking Divine blessing, which he did by using the authorized prayers of the Catholic Church.

To illustrate this fact we have only to recall a well known incident. Shortly after John Adams had been elected President of the United States a great banquet was given him in Boston, which previously to his election had bitterly opposed him. On this occasion, the first place was of course given to the President, but the second, to the surprise of many, was reserved for Fr. Cheverus. Even Mr. Adams who well knew

the old time hostility of the Puritan metropolis toward Catholic priests, was at a loss to explain. He could perhaps understand their change of heart toward himself now that he had attained the summit of American honors but how about the heretofore despised and hated Catholic priest, was the question President Adams undoubtedly asked himself. Finding an opportunity while in the midst of the repast, he quietly yet pleasantly remarked to Fr. Cheverus: "Apart from finding myself here what astonishes me most is your presence."

John de Cheverus was an exile, a learned man whose life was filled with zeal and good works; his sincerity and humility could not but win the hearts of those in whose midst he lived; this accomplished fact was turned to the honor and glory of God's church. The time had now come to give Her greater prominence in the very center of Puritanism. Thus far her existence in Boston had been humble and obscure; her few members had gathered Sunday after Sunday for Divine worship in the little School St. chapel, a spot which should nevertheless be ever dear to every Catholic heart as one identified with the beginnings of holy faith in New England's rugged soil. But the day was now dawning for her to take her rightful place in the very heart of the New England's proud metropolis. As we study these primal days in our history we cannot but realize how God even here hath made use of the poor and lowly for the exaltation of His church.

On the 2nd day of May, 1799 Dr. Matignon addressed a long letter to Bishop Carroll in which he outlined the needs of Boston Catholics and the necessity of erecting a suitable house of worship. In his letter he states that they have already pledged for this purpose the sum of four thousand dollars which will be sufficient to pay for the site. Dr. Matignon then appeals to the kind hearted Bishop to place the cause of his people before all that may be disposed to assist them in this great undertaking. Subjoined to this letter is a petition expressing the hopes and aspirations of the Catholic people of Boston in their ability to accomplish the work in question, which they considered absolutely necessary for the success and stability of the Church in New England.

From Crib to Cross

Written for the Maine Catholic Historical Magazine.

I sometimes gaze on the crib and stall
Where lies the Babe, the Lord of all,
A helpless Child, while His right hand holds
The ruins of so many countless worlds.
But soon I turn to the dark hill-side
Where hangs my Jesus—Crucified.

I mark again His helpless form,
Who rules the tempest and guides the storm;
Now the tiny Master takes His rest,
As a peaceful Babe on His mother's breast;
But yet I turn to the dark hill-side,
Where hangs my Jesus—Crucified.

I kiss the Infant's feet with love,
They tread the vaulted heavens above,
Whilst here poor swathing bands confine
Him closely bound in Mercy's shrine;
But even now I turn aside
To clasp the Feet of the Crucified.

To the gentle Heart I prostrate bow,
All heaven is radiant with Its glow;
The Centre of Trinity Divine
Doth here an Infant's form enshrine,
In speechless awe I turn aside
And bow at the Feet of the Crucified.

We may gaze life-long on scene so fair,
And little children linger there,
At the Crib where light and joy have part—
The innocent and guileless heart;
But love repentent must abide
At the Feet of Jesus Crucified.

The Recent Consistory

The Holy Father, Benedict XV, at a secret consistory held in the Papal apartments at Rome, Monday, December 6, 1915, created six new cardinals who were duly proclaimed Thursday, December 9, 1915, at the public consistory held in the Sala Regia, Vatican Palace, at Rome. Owing to the war now devastating a great part of Europe, the attendance at the public ceremony was largely limited to the Roman Catholics and the diplomatic corps accredited to the Holy See.

The conferring of the "Red Hats" on the newly created cardinals by the Holy Father was nevertheless witnessed by an assemblage of several thousand people. There were six prelates advanced to the honor of the cardinalate, five Italians and one Austrian. The illustrious churchmen thus honored on this auspicious occasion are Mgr. Giovanni Cagliero, Titular Archbishop of Sebaste and Apostolic delegate to Central America: Mgr. Giulio Tonti, Titular Archbishop of Samos, and Nuncio at Lisbon: Mgr. Giorgio Gusmini, Archbishop of Bologna: Mgr. Raffaele Scapinelli, Titular Archbishop of Laodicea and Nuncio at Vienna: Mgr. Alfonso Mistrangeo, Archbishop of Florence: Mgr. Andrea Fruhwirth, Titular Archbishop of Traches and Nuncio at Munich.

At the secret consistory, the Holy Father gave the customary allocution or heart to heart talk with the distinguished churchmen there assembled, in which he deplored existing European conditions, which threaten the continent with decadence, solemnly asserting that the warring nations like individuals, must be prepared to make concessions that a lasting peace fair to all may be attained.

The occasion was without doubt a most trying one for the Holy Father who of necessity had to maintain the well known neutrality of the Holy See towards the many warring nations, many of which if not all were represented in the audience. The English Cardinals Bourne, Gasquet, and Begin, the French Cardinal DeCabrieres, and the German Cardinal Von Hartmann were present.

Deeply impressed with the gravity of the times, the Holy Father said:

"Without doubt you are aware of the difficulties which, up to the present, have impeded us from convoking the Sacred College. If finally I have been granted today to see you again in goodly numbers, it is not because those difficulties have become less, but because we feared that by longer delay the pro-

cedure of the Roman Curia might seriously suffer, since during this year and one just passed, not a few are the vacancies which death has caused in the Sacred College.

"If at all times the loss of enlightened councillors and trusted assistants cause sorrow to the Roman pontiff, it is much more so now, having assumed the government of the church.

War Grows Despite Efforts.

"In this grave and historic moment before the assembly notwithstanding the ruin accumulating during the last sixteen months; notwithstanding that the desire for peace grows daily in many hearts and that numberless families in their sorrow long for it; notwithstanding that we have tried every means that might hasten peace or allay discord, nevertheless, the fatal war still grows in fury by land and sea and threatens unfortunate Armenia with extreme ruin.

"The letter which, on the anniversary of the beginning of the war, we addressed to the belligerent peoples and their rulers, though it received a reverent hearing, by no means produced the beneficent effects that we expected.

"As vicar of Him who is the Peaceful King and Prince of Peace, we cannot be but moved by the misfortunes of so many of our children; we cannot but continually raise our hands in supplication to the God of Mercies, entreating him with our whole heart that he may deign in his power to put an end to this sanguinary conflict.

Peace Must Be Fair to All.

"While we seek with our resources to alleviate the doleful consequences we feel obliged by our apostolic office to inculcate anew the only means which can quickly put an end to the tremendous conflagration.

"Prepare for that peace which the whole of humanity ardently wishes for, that is, a peace that is just and lasting—not advantageous to one alone of the belligerent parties.

"The way which can surely lead to this happy result is that which has already been tried and found satisfactory in similar circumstances, and of which we made mention in our last letter. That is, an exchange of ideas, be it direct or indirect, based upon good will and calm deliberation and set forth with clearness, duly recognizing the aspirations of all, eliminating the unjust and impossible and taking into account with equal measure what is just and possible.

Concession Necessary.

"Naturally, as in all human controversies which must be settled through the efforts of the contending parties themselves,

it is absolutely necessary that concessions be made upon some point by both parties; that some of the hoped-for advantages must be renounced, and that each must make with good grace such concessions, even at the cost of some sacrifice, so as not to assume before God and man the enormous responsibility for the continuation of this shedding of blood, of which history records no counterpart and which, if prolonged further, might mean for Europe the beginning of decadence from the degree of prosperous civilization to which the Christian religion has raised her from nothing."

COMMUNICATED.

Several copies of "The Catholic Convert" came under my notice lately. I enjoyed reading each copy, but the thought that seemed to be uttermost in my mind was the fact that so many Catholics who have possessed this beautiful faith all their lives simply sit back and enjoy its privileges with never a thought that they might spread this religion and give to the world an idea of their thankfulness that they are Catholics.

With many it may be a lack of thought; with a good many it is indifference and a lack of appreciation of the gift that has been given them. These Catholic converts are so happy in the possession of the true faith that they cannot rest until they try by their individual efforts to give to others this same happiness. Do we ever think of doing this? There are many who do. Thank God. Many good Catholics who give of what they have. But it is a lamentable fact that many do not. We accept the truth of the Sacrifice of the Mass. We attend with a certain amount of devotion that sacrifice on Sunday. We receive the Sacraments. Penance, that wonderful sacrament of the mercy of God, wherein His precious blood is poured over us and we are made happy children of God. We receive our Lord in Holy Communion. We know this. That God comes to us Himself and takes up His abode in us, as He lives in the Tabernacle. The same Jesus who loved the little ones, who forgave Magdalene and the thief on the cross. We know if we have offended and are sorry that we too will be forgiven as these two were. We know all this, but possession seems to dull real appreciation and we sit calmly back and just look on. How many of us could say mea culpa.

ANNA C. MORTON.

Archbishop Carroll

An anniversary of more than passing interest to the Church in Maine was the centenary of the death of the first Archbishop of Baltimore, the Most Reverend John Carroll, which fell on Friday, December 3rd. While not the first Bishop to exercise episcopal jurisdiction within the limits of the present diocese of Portland, Bishop Carroll, nevertheless, ruled this portion of the Lord's vineyard at a time when the Church in Maine, as well as in New England, was at the beginning of that career which today has turned out to be so glorious in her annals. Since Bishop Carroll paid a visit to Maine in the fall of 1803 some little notice on his life and work would, therefore, seem appropriate for the present number of the Maine Catholic Historical Magazine.

Born in Upper Marlboro, Maryland, January 8, 1735, of well to do parents, John Carroll in his early years after enjoying all the advantages of a truly Catholic home, was placed at the age of twelve in a small school conducted by the Jesuit Fathers at Cecil, Maryland. The following year we find him at St. Omer's College in Flanders. Here he remained six years. When eighteen, he entered the Society of Jesus and was sent to Liege for the pursuance of those higher studies essential for membership in this famed society. Ordained priest at the age of thirty-four, he was appointed to fill the chair of philosophy and theology in the college of St. Omer's and the Seminary at Liege. On the suppression of the Society of Jesus by Pope Clement August 16, 1773, we find Father Carroll acting as Chaplain to Lord Arundel of Wardour, a prominent Catholic English nobleman. He did not, however, remain long at Lulworth Castle, the home of the Wardours but took the first opportunity of returning to his native land where he shortly opened a small chapel for public services on his mother's estate. Important events were now taking place in America. The colonies long chafing under English rule had at last decided to proclaim their independence. But realizing that the struggle with the mother country would be long and bitter the fathers of the American Republic naturally looked about for assistance. The Continental Congress in 1776 decided to open negotiations with the former French colonies of Canada. A delegation of prominent men, Benjamin Franklin, Samuel Chase, and Charles Carroll of Carrollton, were authorized to present the American cause to the Canadian people. Largely a Catholic country it was thought best to have on the delegation a Catholic represen-

tative and Father Carroll was consequently asked to accompany them on their Canadian journey, so that he might dispel whatever fears the Canadian people might have on account of American hostility to the Catholic church which had heretofore been rather pronounced in many of the colonies. Unable to induce the Canadian people to join them in their war against England, the American Commissioners returned: Father Carroll at once proceeding to take up his duties as a missionary priest among the Maryland Catholics.

With the close of the war of the Revolution and the acknowledgment of the independence of the American colonies, the development of the Catholic church seemed to demand new regulations, hence a few of the Maryland priests together with Father Carroll forwarded a petition to the Holy See asking the appointment of a superior for the American Missions. This move seemed opportune to the authorities at Rome and Father Carroll was consequently at once appointed Prefect-Apostolic, having authority over all the Catholics in the United States. Taking up his residence at Baltimore, this city became and has since remained the center of Catholicism in the American Republic; but as the church continued to grow and develop rapidly in the different colonies, it soon became evident that greater authority would be necessary for its control. Acceptable to both the priests of the American nation and the authorities at Rome Very Reverend John Carroll was consequently appointed, the sixth day of November, 1789 the First Bishop of Baltimore which had been selected as the Seat of the new American See. For his Episcopal consecration Bishop elect Carroll decided to accept the invitation of his friend Mr. Weld and have the ceremony performed at the scene of his first priestly ministry, the mission, Lulworth Castle. Here on the festival of the Assumption, August 15th, 1790, Bishop Carroll was consecrated by the Right Reverend Charles Walmesley, Bishop of Rama, Senior Vicar-Apostolic of England. Though strongly urged by Lord Arundel to remain for some little time as his guest Bishop Carroll felt that his presence was urgently needed in the United States, and consequently embarked at the first opportunity from Gravesend, October 8th, on the same vessel which had brought him to England. The passage was a very stormy one and Bishop Carroll reached Baltimore after much fatigue on the eve of the festival of the Immaculate Conception, a not inauspicious event for as we remember his episcopal consecration took place on the festival of the Assumption and he may be said to have begun the active administration of the Catholic American church on the morn of the Immaculate Conception, December 8th, 1790.

As Bishop of Baltimore John Carroll was soon brought into relation with the church in Maine through a petition from the

Catholic Indians of our state bearing date, "This 17th day of May, 1791," in which the Indians of Maine ask for a priest. Mindful of his children on the banks of the St. Croix, Bishop Carroll wrote in reply.

"My dear Brethren and children in Jesus Christ:

I promised you last year that I would immediately endeavor to procure a worthy pastor for your souls to give to your children the holy rites of baptism, to administer to yourselves the Scmt. of Reconciliation & exercise all the other functions of the ministry.

It was not possible for me to obtain one so soon as I desired; many difficulties were first to be overcome. At length, however, thro' the goodness of our best Father, God himself, I have procured & send you one, who will carry you this letter.

Dr Brothers

In him you may put the utmost reliance. He will renew in your hearts those good sentiments and the same good customs of prayer & the service of God, which some of you yet remember in good Fathers of former days. Hear his counsels, & you will be virtuous here & happy hereafter.

Brothers

He will not be afraid of, but will partake with yourselves of all hardships. He seeks no reward from you but the salvation of your souls. He will content himself with a very moderate substance, such as necessity requires; but, as he has been & will be at great expense to go to you, I hope that you will by degrees and as you get able make him some compensation for this expense.

Brs

Him are you to receive as the only person appointed to administer to you the Sacraments of the Church, to instruct you in the ways that lead to a virtuous life here & to happiness in heaven. My most fervent prayer shall be that you all may obtain that blessing; and I beseech you to pray that I may be your companion hereafter in the enjoyment of eternal bliss."

The priest whom Bishop Carroll was happily able to send to labor among the Indians of the Passamaquoddy was the Reverend Francis Ciquard, Director of the Seminary at Bourges, who had come to America at the express invitation of the Bishop of Baltimore, to take charge of a Catholic Indian Mission. Arriving in America on the 24th of June, 1792, Father Ciquard at once journeyed towards Passamaquoddy where he remained until replaced by Father Cheverus in 1797.

Besides profiting by the sacrificing life of the Reverend Francis Ciquard, the church in Maine and New England is indebted to Bishop Carroll for the appointment of those two worthy French ecclesiastics, the Revs. Francis Matignon and John Cheverus, men destined to take such a prominent part in the

planting of the faith on New England soil. While in charge of the church in New England Bishop Carroll had occasion to visit this section of his vast diocese twice. Shortly after his consecration, affairs at Boston being in a very unsatisfactory condition, the Bishop felt obliged to take the long journey in the early spring of 1791, on which occasion he had the happiness of settling many difficulties and establishing the church on a firmer basis.

The first Catholic Bishop to visit the Puritan metropolis, Bishop Carroll during his stay officiated in the little chapel on School Street, where on one occasion there were present the Governor and his wife. The people of Boston received the Catholic Bishop with great hospitality and honored him in every possible manner. Being present about the time of the annual dinner given by "The Ancient and Honorable Artillery Company" the Catholic Bishop was asked to assist at the dinner, to offer prayer at its close. That Bishop Carroll was highly pleased by his visit to Boston is evidenced by a friendly letter which he wrote to the Reverend C. I. White in which, commenting on his reception in the famed New England city the Bishop writes: "It is wonderful," he wrote, "to tell what great civilities have been done to me in this town, where, a few years ago, a Popish priest was thought to be the greatest monster in the creation. Many here, even of their principal people, have acknowledged to me that they would have crossed to the opposite side of the street rather than meet a Roman Catholic some time ago. The horror which was associated with the idea of a papist is incredible; and the scandalous misrepresentations by their ministers increased the horror every Sunday. If all the Catholics here were united, their number would be about one hundred and twenty."

The 2nd and last occasion on which Bishop Carroll visited New England was in the fall of 1803 when he came to officiate at the dedication of the new church of the Holy Cross which had just been erected under the immediate charge of Dr. Matignon who was ably assisted in this great work by his efficient assistant Father Cheverus.

In those early days, the journey from Baltimore to Boston was quite a different matter from what it is today when one has the choice of so many improved means of travel. A letter written by Bishop Carroll to a Mr. Barry clearly outlines the route followed by the Bishop of Baltimore on this historic trip to Boston. This interesting epistle bears the date:

"Baltimore, August 25th, 1803.

"Dear and Much Hon'd Sir

"Your favor of the 19th which I received yesterday affected me so variously, that I forgot that I might have answered it

by return mail. Dr. Matignon has concluded to finally fix the ceremony on the 29th of September, Michaelmass day; so that by leaving this by the beginning of September I shall have time to be at Boston some days previous to the opening of the Church; as it is advisable, perhaps necessary for me to be.

"The route you have traced for me, is in many respects such as I would like; but I fear, that it is liable to inconveniences, with respect to the transportation of my baggage, which will be considerable, on account of the Pontificalia necessary for the occasion; and likewise the inconvenience of disposing of my horses; whereas by another route pointed out to me, I shall avoid these disadvantages.

I am advised to go to Hoebucks ferry, two miles above Powles Hook; to cross over in a boat always ready, to the wharf of the new state prison, and to follow the road to the two mile stone; near which I and my horses will be provided for by Mr. Andrew Morris; having his country house there. Thence he promises to me a conveyance to some town on East River, where I shall find packets for Rhode Island & Providence.—Now my plan was to engage some vessel to take me from the N. River to the Narrows; and therefore to concert with you my further progress, the manner and direction of which will depend on Circumstances of being blessed with your good company on the Way, or otherwise—if not, I might easily return to Mr. Morris's—running by N. York—thus I should have an opportunity of seeing one, or both of the Messrs O'Brien. At all events, I must see you; and when my time for being at Elizabeth Town is ascertained, I will write from this place to you, or from Phila.

"Dr. Sir, ever yrs.

J. B. of B."

Following the dedication of the Holy Cross Church at Boston, September 29th, 1803, Bishop Carroll, Dr. Matignon, Father Cheverus, and Father Romagné went by sailing packet to Damariscotta where a short visit was paid to the homes of Messrs. Kavenaugh and Cottrill. The Bishop's visit was an occasion of great joy to the few Catholics of the Damariscotta Mission who thus had the opportunity of entertaining their kind hearted Bishop together with all the clergy then stationed in New England, in fact it is not too much to state that the occasion was long remembered, and the memory of the chief Pastor who had journeyed from far away Baltimore to mingle with the few members of his flock in Maine, was long treasured by the people of this devoted mission.

The return of Bishop Carroll to Baltimore from his New England trip was signalized by an event of international importance destined to be a matter of long and protracted discussion,

the marriage of Jerome Bonaparte and Elizabeth Patterson which was solemnized at Baltimore, December 24, 1803.

The erection of the new Sees of Boston, Bardstown, Philadelphia and New York by Pope Pius VII., April 8th, 1808 necessitated the evelation of Baltimore to the dignity of an Archiepiscopal See, its honored Bishop, John Carroll, being chosen by the Holy Father as the first Metropolitan to grace the Church in the United States. The consecration of three of the newly named Suffragans took place at Baltimore during the closing days of October and the first of November 1810, that of Dr. Egan, Bishop Elect of Philadelphia being on the 28th of Oct. in St. Peter's and Dr. Cheverus in the same church on the festival of All Saints. The feast of St. Charles, Nov. 4th saw the consecration of Dr. Flaget, Bishop of Bardstown, in St. Patrick's church, Fell's Point. These were historic days for the Church in the United States, days which surely must have brought abundant consolation to the now aged and overburdened Archbishop of Baltimore who in the chief pastors created at his hand, saw something of that wonderful development in store for the Church in America. But it is hardly probable that Archbishop Carroll as he bade Godspeed to the departing Bishops realized that the Church of his closing years would a hundred years after his passing, be the great organization of the present day, a Church ruled by fourteen Metropolitans and nearly ninety suffragan Bishops who together would guide the destinies of perhaps upwards of twenty millions of Catholics.

The last years in the life of Bishop Carroll, were rendered doubly burdensome by the war then raging between the United States and Great Britain, but the signing of the treaty of peace at Ghent, Dec. 24, 1814, left to the illustrious Archbishop of the Catholic American Church hardly a year to enjoy its blessing, for filled with good works, and weighted down with infirmities, the kind Lord called him to his eternal reward on the morning of December 3rd, 1815.

In the "History of the Catholic Church in the United States" by Dr. Gilmary Shea, Vol. II., p. 675, the closing moments in the eventful life of the first Bishop of Baltimore, have been thus touchingly described: "His perfect resignation to the will of God, his calm and serene faith and hope were seen when his life was almost at its last ebb. The clergy in attendance were consulting in an adjoining room on the last rites and the rites of burial for a prelate of his exalted rank. A book was required which was in the room where he lay. One of them very gently entered the apartment, but Archbishop Carroll recognized the step, and calling the priest to his bedside, told him that he was aware of his object, and directed him to the particular shelf where he would find the book they needed. He expressed a wish to be laid on the floor to die, and asking to have the mis-

erere read, followed it with earnest devotion. He was conscious to the end, and seeing he was about to depart, he enquired if a conveyance was prepared to take away his sister and his weeping relatives. He told them that the scene was about to close, and giving them his benediction he turned his head aside and died."

The Feast of the Immaculate Conception

Written for the Maine Catholic Historical Magazine.

The streets had been muddy and sodden
And desolate was the scene,
On the eve before the festival,
The feast of Mary, our Queen.

But sometime 'twixt darkness and daylight,
Mantled with white was the earth,
Fit symbol of Mary, the Virgin,
Maid of immaculate birth.

All vanished from sight, the unlovely,
No speck remained from the night,
When morning rose over the mountains,
To welcome the Queen of Light.

And glad were the hearts of Her children,
On Mary's festival day.
When spread out in beauty before them,
The snowy, white mantle lay.

It seemed like a message from Mary,
So fitting Her beautiful day,
To have a white world all around us,
When kneeling in church to pray.

Yes, happy indeed were Her children,
To behold the world all white,
When Day slipped out from the grasp of Dark,
To welcome the Queen of Light.

BESSIE O'NEIL.

A Parish Renaissance

The Catholic Church is a vast body with a thousand aspects full of profound suggestiveness. It pierces the dusk of centuries, towers above the level of humanity and holds the homage of the world. But there are many humble divisions of the majestic whole, all of them full of purpose, full of possibilities and indicative of the utmost effort in the honor of the cause they cherish.

One of these growing parts of Holy Mother Church in the State of Maine is the congregation known as St. Joseph's Parish

St. Joseph's Parochial Residence, Portland.

in Deering. The second Sunday of Advent saw, as it were the rebirth of this parish, as High Mass was being sung for the first time in its newly-built chapel on Stevens avenue. The celebrant of the Mass was Reverend T. H. Houlihan, brother of the pastor, and Rector of the Cathedral of the Immaculate Conception, Portland.

Taking as text the words of Christ, "Thou art Peter and upon this Rock I will build my church," Father Houlihan eloquently and forcibly expounded the meaning of this sacred utterance and its message to the world at large. He also made a particular application to the people of St. Joseph's, warmly congratu-

lating them on the nobility of their enterprise and the success of their efforts.

Briefly summing up conditions that had existed in past years, touching upon old sweet memories, and comparing all with the joy and glory of doing something grand and worthy in the Christian service of God, he urged them on to still higher and greater efforts for the future.

A week later when all was in perfect readiness, Gaudete Sunday brought the Right Reverend Bishop Walsh to the new place of worship, to bless his spiritual children and to encourage them with fatherly words.

The following extract from one of the local papers gives the substance of the Bishop's words:

"I am very pleased to be able to come here this morning and share in your mass, in your zeal and generosity, in your church, your new ornament of faith. The holy season of advent is a preparation for Christmas and in the early times it was just as severe in penance and as abundant in prayer as the time of Lent. It was intended to prepare the minds, hearts and bodies, because you must always remember that the body is only the external symbol of the soul and mind within. So advent is intended to prepare for Christmas morning, so that we will have in our hearts the joy, peace and love that our blessed Lord brought into this world.

"If we were able to see the condition of the world at the first coming of Christ, the condition of man, the degradation of woman, the despotism of power, and the avarices and ambitions that ruled the world, we would realize what man's own effort had brought him to. Our Lord came to establish another kingdom that would keep God Almighty in His proper place in the hearts of men, that would give to Almighty God His rightful position in public life, in the hearts of kings and emperors, as well as in the lowly, clean, pure heart of the lowliest person.

"The kingdom of God should be known in the individual home, in the family circle, in the city, national and world life. Our Lord taught a doctrine and He left behind him a law which if followed out would give to this world peace and joy, as far as it would be possible for the human heart to have. The coming of our Lord in the individual soul, that is the important point. Society is made up of individuals and one germ that is false, or wrong or bad, can infect the whole society. One man can oftentimes ruin a whole community, and one woman can degrade a whole society. If there are one thousand strong Catholics, Catholic in heart, in tone and in spirit, you have an irresistible force for making one social unit, one magnificent humanity, so to speak, a power that no human tongue could properly describe. Therefore, it is the coming of our Lord into the individual soul, heart, mind, and body that is the important

thing and everything else is secondary, for the individual with the wrong head, a stubborn will and perverse disposition, can start a fire that thousands of persons cannot put out.

"The whole idea of the church during advent is that nothing can be done except by penance and prayer and nobody in this world has attained to anything great in mental achievement or moral virtue or development of soul, except by penance, by the disciplining of the passions, not because of some personal gain, but because our Lord has said that 'unless you do penance you cannot have Me.'

"I trust that this chapel is going to be a center, a fountain source of all those beautiful thoughts of our holy mother church, for you have established here a school to begin with the young. Remember, after your children are 16 to 20 years of age, their formation is over. It would require a miracle of God to change their dispositions after that time. Our Lord intended to build up a kingdom of little children, to form and fashion them so that our Lord should have such a large part in their lives, that they would go abroad and send forth the will of the blessed Lord who trained them. Begin at the foundation to train children. We want our children to be American citizens, so that none of the sublime ends for which this country stands, shall be unknown to them and in the hour of peace or peril, the Catholic child will be the first to present himself for his country's honor and glory. During this season prepare yourself for peace and joy and prepare your soul to give to our Lord a large part in the personal individual life, in your children's life, in home life, and then everything else social and public will take care of itself."

The history of the parish as such is simple enough, and even the little church, now abandoned for the more modern and spacious building, sprang suddenly into its usefulness as a bit of church property. Twenty odd years ago, as Rt. Rev. Bishop Healey, of happy memory, was driving around through Deering, he saw this wooden building being drawn along the road, and having been anxiously trying to solve the problem of a place of worship for his people in Deering, the thought came to him like a flash of inspiration that this was his opportunity, and he seized it. After a brief bargain, the barnlike structure was drawn in upon ground near the Old Ladies' Home, was blessed and fitted up for service, and soon a little group of worshippers thanked God for the privilege of weekly Mass and the Sacraments. Thus conditions remained until Rt. Rev. Bishop Walsh made a parish of the little mission in Deering, and appointed Rev. John W. Houlihan of Dexter, the pastor, who assumed charge in May, 1909.

It was an onerous burden, and one requiring great patience as well as courage. Owing to the lack of parish organization,

little interest had been taken in church matters or even church services, except by a few, many had married out of the church, some had lost the faith, and not a few had become attached to some one of the parishes in the city, having found the distance to their own little mission chapel too great.

But God has His own designs and wonderful ways of furthering them. Without force or chiding, Father Houlihan gradually won his people, drew them around the altar and taught them the one grand devotion of all Catholic life—the love for the Blessed Sacrament. Gradually the little congrega-

The Old Chapel, St. Joseph's Parish, Portland.

tion began to increase, the catechism classes began to swell in numbers, until it was evident, without many words on the part of the Pastor that a church and school were needed, and that they must go up together. A meeting place, too, must be had, wherein the work of parish societies could be carried on for these are the mainstay of the parish work.

Father Houlihan found the key to the problem in a building combining church, hall and school, such as would suit the needs of the parish, supply for future wants and not involve too great debt. Plans were drawn up, approved and laid before his people, who trusted in his judgment and foresight, and in doing so they acted wisely and well, as is shown in the splendid new building of today.

Before the thought of a church had been developed, however, it had been found necessary to purchase a rectory, or build one. The pastoral residence was in a rented house quite a distance from the old church, inconvenient often, and consuming a large sum that might be put to better use. The subject having been proposed and discussed it was decided some property should be purchased in the name of the parish, that might serve as a rectory. Providence came to the rescue, and the Dunham property was offered for sale together with quite a tract of ground, and all for a comparatively low value. It had been one of the finest old mansions in the State, colonial in style, and held for some generations by the Dunham family. Strange to say, it had been prophesied by one of the granddames of the family that a Catholic Church would one day be built on the site. Many a time the honored heads of State had set as guests within its walls.

This property was purchased four years ago, together with the adjoining lots, on part of which the new structure stands. Much space is still afforded should the growth of the parish demand the building of a new church property.

The combination building that has just grown from the plans of the architect is model in every detail as to plan and quality of material. It is a fine red brick oblong, ornamented with white stone, and surmounted by a copper tower supporting the cross—symbol of our salvation—while immediately on the front face of the building is a large stone niche awaiting a nearly life-size statue of St. Joseph, Guardian of the parish and its work.

The basement is sanitary, airy, and well-lighted, with concrete floors and matched board partitions—one side for the boys, another for the girls. The children have a special entrance that leads to the basement, where they deposit wraps, rubbers, etc., and then file dryshod to the classrooms.

On the first floor there are five school-rooms, spacious, well-ventilated and well-lighted—and with good blackboard surface. Each room has a closet and book-case built into the wall. The ceilings are all of steel and nicely laid.

Two of the classrooms are in use, as there are about eighty-five children in six grades, taught by two Sisters of Mercy, —and happy little children they are—quite appreciative, too, of all that is being done for them. More would come, were there more grades opened—but only two Sisters could be spared for the work.

The three opposite rooms are separated by folding doors in such a way that in a few minutes they can be thrown into a large and comfortable hall, where parish meetings may be held from time to time, or school exercises on a small scale for the present.

Stairways lead up on right and left to the chapel, which accommodates about five hundred persons.

Here we find broad aisles, ventilation without draughts, plenty of light and heat, in fact, a comfortable place in which to pray and assist at the holy services.

The altars and sanctuary are prettily done in marble effects, the workmanship being rich and artistic. Just above the altar is a fresco of The Last Supper after Da Vinci, in glowing tones. It has a fine perspective and good distance color effect.

The whole interior of the building is finished in oak, all material being of the best quality. The walls are softly toned in cream muresco, which adds to the effect in the chapel under the soft glow of the many electric lights in their frosted bulbs. On the whole, the entire plan is one of beauty, convenience and durability; and if the growth of the parish is an index of Catholic progress, it is also an unmistakable evidence of the loyalty and earnestness with which the pastor is inspired.

The Nativity

Written for the Maine Catholic Historical Magazine.

She kneels in prayer, a solemn darkness round her
Shadows her quiet beauty for the night
Veils all its constellations, earth lies hidden
As ere God's love had blest it into light—
She kneels in prayer, the world's cold, thoughtless scorn
Has just been poured upon her fair young head,
And with the beasts she's sheltered, earth-forsaken
And unesteemed, as the forgotten dead.
Yet not alone—one friend whom God had chosen
One faithful, fervent human heart is there.
One, the eternal Father's own vicegerent,
Is there to guard her with most tender care.
She kneels in prayer, the damp, chill cave her shelter,
While the wild wind drives in the cold night rain,
Yet a new sense of bliss fills all her being,
A new, deep joy that hallows want and pain.
She kneels in prayer—the one supremest hour
Of all time's life of agonies and joys
Comes—the Redeemer comes, and God's dear mercy
The power of evil in its might destroys.

The Catholic Church in Maine

Sebastian Rale.

The rapid influx of colonists along the lower Kennebec, the tendency to gradually encroach on the tribal hunting grounds, the multiplication of fortified posts, led Father Rale to make a last effort to hold the ancestral lands of his people. Up to the destruction of Narantsouac in the winter of 1705 by Col. Westbrook, we have no evidence of any effort being made to fortify this little Indian village on the upper waters of the Kennebec, but it may be safely assumed the rebuilding of the ruined huts was accompanied by the erection of the palisaded dè en es found by the New Englanders on their later visits.

One of the best descriptions of Indian Old Point is that given by Parkman in his work entitled "A Half Century of Conflict," Vol. 1, p. 218. This picture is founded on a manuscript map made in 1716 by Joseph Heath, one of the prominent English settlers on the Kennebec, afterwards commander of Fort George at Brunswick. With this hand traced plan before him, Parkman thus portrays Narantsouac: "Near where the town of Norridgewock now stands, the Kennebec curved round a broad tongue of meadow land, in the midst of a picturesque wilderness of hills and forests. On this tongue of land, on ground a few feet above the general level stood the village of the Norridgewocks, fenced with a stockade of round logs nine feet high. The enclosure was square; each of its sides measured one hundred and sixty feet, and each had its gate. From the four gates ran two streets, or lanes, which crossed each other in the middle of the village. There were twenty-six Indian houses or cabins within the stockade, described as 'built much after the English manner,' though probably of logs. The church was outside the enclosure, about twenty paces from the east gate."

The village which Parkman thus describes stood just north of the spot on which the monument marking the grave of Sebastian Rale, now stands. From the stockade to the river, a covered way was built which afforded due protection for the water supply so essential to the life of the little settlement. The feeble band now gathered at Narantsouac, the shadow only of its former greatness could give little or no assurance of any successful defense against the overwhelming odds that could be assembled against them by the New England colonies now rapidly increasing in population.

Fiske in his work, "New France and New England," has very aptly summed up the situation during the years immediately following the signing of the treaty of Utrecht. "But after 1713," writes the above named author, page 216, "a new wave of settlement advanced northeasterly, old villages were rebuilt and new ones founded, and in all directions might be seen clearings in the forest, where the smoke curled up from the log cabins of English pioneers. Now this advance of the white frontier incensed and alarmed the Indians, as it was natural that it should. They maintained that the English were encroaching on their lands. The English retorted that these lands were theirs, inasmuch as they had been formerly bought from Indian sachems, and prices had been paid for them which the Indians had deemed liberal and satisfactory. But the red man's notion of ownership and transfer of real estate were in a hopelessly different stage of evolution from those of the white man. To an Indian the selling of territory meant little more than granting permission to catch fish and game upon it, or to pass through it unhindered for whatever purpose. The Indian had not arrived at the point where the sale of an estate conveys to the vendee the right to exclude the vendor; but his mind was open to a suggestion of Father Rale that no sale of land by a sachem could be other than void because the land was the property of the clan, and must be kept in trust for the children born to the clan. This was exactly in accordance with the Indian ways of thinking, and it is not strange that Father Rale's doctrine suited the red men's temper better than the English notion that after once buying the land they had a right to fence the Indian out.

"As the English farmhouse came nearer and an occasional blockhouse was erected, the disgust of the Abenakis increased beyond all bounds, but they entertained a wholesome dread of attacking the English without assistance from the French, and this was difficult to obtain in time of peace." The New England historian Fiske, seems however, to have overlooked the fact that there was a large measure of justice in the claim of Father Rale and his people, that many injustices had been committed towards them. The story of the wronged Indian is a long one, and has been often retold. The Indian had in truth, little reason for trusting his English neighbor who as Williamson says "looked upon their Sagamores and their tribes with a distrustful eye, and considered them as an inferior order of beings; while they themselves believed the Great Spirit, who gave them existence, had also given them absolute rights in the country of their birth, and the land of their fathers. Many traditional stories of injuries they had received, were recollected, (for Indians never forget) and often rehearsed in a manner calculated to arouse and inflame their resentments."

"In the gradual encroachments of the white people," remarks the same author, "the Indians forsaw the danger of being totally exiled from their native country." Williamson Vol. 1, pp. 517, 518.

It matters little in what part of our country we look for light on the relations existing between the Aborigines and the English settlers; with few exceptions, we find the same tale to record; the generous treatment and welcome accorded by the natives, repaid by kidnapping and the gradual absorption of the tribal hunting grounds. "The Indians were often subjected to great wrongs at the hands of individuals, and bitter complaints were not infrequent. As the English grew more powerful, they became more arrogant and domineering; while the natives crushed and irritated, were ready to embrace any opportunity for direful revenge." Abbott's History of Maine, p. 174. Discussing the cause which led to what proved to be lasting hostility between the English and the Indians, Sylvester in Vol. 11, p. 204, "Indian Wars in New England," says it "began with the abuses of the earliest voyagers, to be augmented by the disregard of the latter settler for the rights of the aborigines; and it soon became apparent that the Indian had no rights the English felt bound to respect. Had these encroachments been reversed the English would at once have regarded them as a casus belli."

"New England writers," says Sprague in his life of Sebastian Rale, pp. 19 and 20, "have generally conceded that the English made many promises to the Indians which were ruthlessly broken, and when news came to the red men that the Governor of New France had, by treaty with the English, surrendered his right to protection over them, the Indians of Norridgewock having heard of these rumors and also beholding the English building forts and encroaching upon their lands dispatched deputies to the Marquis de Vaudreuil, Governor of Canada, to ascertain from him whether it was true that the King of France had disposed in favor of the Queen of England of a country of which they claimed to be the sole masters. The Governor-General's reply was that the treaty of Utrecht did not mention their country, and this seemed to satisfy them. "The Indians often claimed," continues the same author, "that they were cheated and defrauded by the English who secured some of their alleged holding from their chiefs when they were in a state of intoxication caused by the purchasers themselves; that they frequently acquired these titles for mere trifles, such as a bottle of brandy, etc."

Were other evidence needed to show that Father Rale and his beloved Indians had well grounded fears for the future, we might cite the testimony of other reliable authorities which would only prove that the erection of Fort William Henry at

Pemaquid, Fort George at Brunswick, Fort Weston at Augusta, together with the encroachments of the incoming settlers on lands long held by the Indians to be theirs, left no hope of justice for the aborigines at the hand of the English conqueror. The authors quoted show that Sebastian Rale could not but realize that the bonds of slavery were being day by day drawn more closely about his devoted people, that each additional conference forged new shackles and curtailed more and more the ancient privileges of the primal occupants of our soil. But where seek redress, Years of experience had taught him that no reliance could be placed in the plighted word of the New Englander, and that he could look for little or no assistance from far away Quebec.

With one chief purpose in view, the salvation of his people, with the lowering clouds of doom hovering over his inland forest parish, is it any wonder that he raised a few feeble defenses, and urged the slender remnant of this once flourishing Abenaquis village to make a last supreme effort for the freedom of their altar and their homes?

The moment had now come when an unjustifiable attack would be made on both or rather we might say when some faint assurance would be given the Narantsouac Braves that they might preserve yet a little while longer their family lodges at the expense of their faith.

It is a summer day 1717; the Indian of Maine have again been invited to meet in council the New England Governor. "Again," says Abbott, "there were rumors of another war between France and England. It is said that the French endeavored to fan the flames of Indian jealousy, by pointing to the encroachment of the English, as evidence that the English claimed their lands, and intended to take possession of the whole country. The Catholic missionaries, by identifying themselves with the Indians, and becoming incorporated into their tribes, had ceased to regard them as foreigners, and looked upon them as the wisest and best of their own people. The English authorities had tried in vain to drive the French missionaries from Norridgewock. They now decided to make the endeavor to supplant their influence by establishing English missions among the tribes."

Colonel Samuel Shute, who had succeeded Governor Dudley, anxious to forestall French influences, had asked the Indian chiefs to meet him at Georgetown on Arrowsic Island, near the outlet of the Kennebec, where he hoped to overawe them and arrange for the departure of their beloved missionary, the heroic Rale.

David Fleming, O. S. F.

A heavy loss recently suffered by the Catholic Church in England, was the death of the Rev. David Fleming which took place at a house of his order in London, whether he had gone some months ago to enjoy a well earned vacation. We mention his demise in the Maine Catholic Historical Magazine at length, because of his eminence as a scholar together with the fact that he was a near relative of the late Very Rev. Michael C. O'Brien, V. G., P. R. of St. Mary's Church, Bangor, Maine.

The brilliant Franciscan, or Father David as every one called him at Rome, was born at Killarney in 1851, and was the son of Peter Fleming, a famous National teacher, and at one time Vice President of the national school teacher's association of Ireland. Father David and Father O'Brien were 2nd cousins, Father O'Brien's mother being a Fleming. Leo XIII valued him so highly, that he withdrew him from the administhatorship of the Franciscan order during an interregnum, and placed him on the Biblical Commission. He wrote much; preached frequently at Rome for many years. "A recent article of Father Fleming's appeared in the Dublin Review for July 1915, on 'The Light of Faith.'"

From the Roman correspondent of the Western Watchman we learn that "Father David Fleming was a Kerry man and joined the Friars Minor at the age of sixteen. He studied in Ireland and Germany. Then he held a chair of Philosophy in Louvain for a dozen years. Later on he became Vicar of the Franciscan Order, and after three years' service of this great body, when the order met in Rome for its general chapter at the end of his term of office, Father Fleming seemed again destined to be elected head of the Friars Minor. On that occasion, His Eminence Cardinal Martinelli was deputed to preside over the chapter. And when the hour came for scouting for the election of general, His Eminence arose and addressed the Fathers. He had orders, said the Cardinal, from His Holiness Pope Leo XIII to inform the Fathers that they were not to include Father Fleming among the candidates for the generalship of the Order. Leo XIII had other things in view for this zealous churchman. It was surmised that the Holy Father had in mind the elevation of the learned Irishman to the Sacred College, and it is most probable that the conjecture is quite correct. For some time after this, his name was mentioned frequently in connection with the cardinalitial dignity; but

nothing ever came of it. He it was who drew up the chief regulations of the Pontifical Biblical Institute, of which he was first secretary, and for which he accomplished excellent work. For the past eight years, Father Fleming acted in Rome as Consultor of the Sacred Congregation of the Holy Office."

Father Fleming had reached his sixty-fifth year at the time of his death. His funeral which took place at Forest Gate, was largely attended, among those present to offer their prayers for the repose of the soul of this eminent man were, Bishop Amigo, of Southwark and Bishop de Waechter of Malines. There were also noticed among the large congregation, many of the Irish Members of Parliament who did not forget their distinguished countryman during the last illness at the Franciscan Monastery at Forest Gate. Following the Requiem Mass, Father Fleming's remains were taken for interment to the Franciscan Cemetery at Chilworth, Surrey, R. I. P.

Rt. Rev. John Cuthert Hedley, O. S. B., D. D.

In the death of Bishop Hedley, we have to record another great loss to the Catholic Church in England. To the English speaking world, Bishop Hedley was well known as a theologian and a writer. As pulpit orator, the eloquent Bishop of Newport, Eng., had few rivals when we take into consideration his depth of thought, and the unction of his written or spoken word. We may safely say that he will be long missed by the English Catholics. Bishop Hedley was born in Wales in 1837, was ordained in 1862. His burial day was one of universal mourning in Cardiff. The obsequies of this great Benedictine were attended by many archbishops and Bishops, his requiem being sung by the Archbishop of Birmingham, and the final absolution given by Cardinal Bourne.

Queries on Catholic Maine History

About a month ago one of our diocesan priests received a letter from a professor of history in a noted Western Catholic University seeking information on certain points which must have for Maine readers a more than local interest. The Reverend Father's letter was handed to the Maine Catholic Historical Magazine for an answer, and as it dwells at length on the questions under consideration we take pleasure in communicating the same to our readers.

"I had half completed a letter," states the Reverend writer, "to the Maine Historical Society of Portland, when it occurred to me that you might possibly be able to give me the information I desire and more; that things that I might not hope the Historical Society to look up for me, you might have right at your finger tips, and so I have made bold to come to you without other introduction than the letterhead of this page.

I have been preparing a paper on the French colony that settled at Gallipolis, Ohio, in 1790. It was dispersed and its people were scattered over the land; a large section is said to have gone to Frenchmen's Bay, Maine. Bancel de Congoulin, agent of the M. d' Espremesnil, wrote an account of the place, and says it is near a place called Fontaine Leval (Leval's Springs). It consisted of 250,000 acres.

The Frenchmen who came from Gallipolis to St. Louis were unusually good men and good Catholics. What I want to know is whether those who went to Maine proved also to be the salt of the earth. I know they are not the earth; the Maine Historical could tell me all I wanted to know if they had been of the earth; but I want to know just a few grains of salt that sweetened the temper of that Puritan soil. It has been done; was it all done lately or has the process been one of long continuance going back to 1792.

All I want is the name of one or two prominent men and of a few of their descendants. By 'prominent' I do not mean of national fame but of staunch Catholicity. Let me put my inquiry in question form:

1—Where in Maine of today is the spot known as Laval's Springs in 1793, the site of the French colony?

2—Are any of the descendants of the colony there still; if not, where did they go and when?

3—Were any of them in their time prominent in parochial or civil affairs?

4—An almost incredible account says 'Monks' were among the colonists at Gallipolis or rather on board ship for Gallipolis. Were there Monks or was there a priest in the Maine colony?

Now, dear Father, the real reason why I indited this letter to you was to call your attention to altogether another question —that I should like to take up, but cannot, just now at least. You no doubt have seen our Catholic papers boasting of the feats of the O'Brien brothers of Maine in the days of the American Revolution; the winners of the battle of the Lexington of the Seas. In the Magazine of American History it is said they were not Catholics; in the Journal of American History, Vol. 6 (1912) page 404, the same thing is indicated. Mrs. Josephine O'Brien Campbell, a descendant is referred to in this latter article as living now in Cherryfield, Maine.

Now I wonder whether the records cannot be investigated a little thoroughly so that it might appear whether or not these O'Brien's were of the faith. If not, then the Catholic periodicals might drop them; if so, let them take them up more earnestly. As I said, I cannot touch that subject from this distance. Perhaps it has already been investigated satisfactorily without my knowledge. But I think that when you meet your fellow-clergy of Portland, it would make a good subject of earnest conversation."

Replying to the Reverend Father's first query: "Where in Maine of today is the spot known as Laval's Springs in 1793, the site of the French Colony." Would say that a careful examination of authorities reveals no such place as Laval's Springs in early Maine History. Did the place ever attain any prominence, we feel certain that our Maine historian, Williamson, remarkable for his accuracy would surely have noticed it, and would have given it due notoriety had it been the site of a French colony. Street, who has written a valuable history of Mount Desert and who knew his ground thoroughly from long association with the surroundings, does not refer to any such place as Fontaine Laval or Laval's Springs. There is, however, according to this author on record at Quebec a deed or concession dated July 23, 1688, granting Mount Desert, the neighboring island and a considerable tract on the mainland about "La riviere Donaquet," to the Sieur de la Mothe Cadillac afterwards commander of the fort and trading post at Michillimackinac, at present the city of Detroit. Cadillac was perhaps living on this grant in 1688, but there is no evidence that he remained any length of time at Mount Desert. In 1786 Monsieur Bartolemy de Gregoire and his wife Maria Teresa were before the general court of Massachusetts as claimants to Mount Desert on account of the old French grant to Mme. de Gregoire's grandfather, Cadillac. Sympathy

for France at this time was strong throughout New England and, the fact that the petitioners brought letters of introduction from Lafayette gave them additional standing before the general court which found no difficulty in passing a resolution granting to the de Gregoires all the lands on Mount Desert then the property of the Commonwealth. Becoming citizens of the republic, the de Gregoire family settled at a place now called Hull's Cove, on the eastern shore of Mount Desert facing the towns of Lamoine and Sullivan. As pioneers the de Gregoires were never prosperous. They remained, however, on their estate until their death, that of M. de Gregoire occurring January 18, 1810; and Mme. de Gregoire the following year. Street states that "the de Gregoires' children appear to have returned to France before the death of their parents and are lost to sight." Now did the de Gregoire family have any connection with the Gallipolis settlement in Ohio? We think it not improbable; possibly leaving France at about the same time with the Gallipolis settlers they may have formed their acquaintance or may have been lead to leave France for America by promises similar to those held out to the French exiles who settled at Gallipolis.

Should any members of the Gallipolis colony have come to Maine in 1793 and settled in any part of our state, they would surely have made their presence known had they been Catholics of the same stamp as their fellow exiles who went to St. Louis. At this time the few known Catholics in Maine were visited now and then by the priests stationed at Boston, and were any such families then living in our state, priests known for their zeal, like Matignon, Romagné, or Cheverus would surely have made some reference to them in some one of the many letters which they wrote concerning their work to Bishop Carroll of Baltimore. From a personal perusal of all these letters no evidence in favor of the supposition that these French families came to Maine appears. M. de Gregoire evidently disposed of not a little of his large estate by deed during his residence at Mount Desert, for we find on record some forty deeds or more recording transfers of land for the consideration of five "Spanish milled dollars" for each sale. It is also very probable that many of the deeds given by de Gregoire were never recorded.

The fact that our Maine Historian Williamson does not mention the existence of Fontaine Laval, is simply an indication that the settlement did not attain any prominence, not that it did not exist, for we believe that de Gregoire sold land to some few members of the Gallipolis colony and that they actually came to Maine, not however to Mount Desert but to the neighboring town of Trenton which was largely within his grant. We base our belief on an old Trenton record which speaks

about the division of school money among the different school districts in 1795. Among these districts one bears the name of "Fount D La Valle" which was accorded an appropriation of "L4-10s."

As the Gallipolis settlement in Ohio was contemporaneous with that of the de Gregoires at Mount Desert, it is not at all improbable that some few of the families may have drifted east, on the breaking up of the undertaking at Gallipolis, to eventually join their countryman at Mount Desert. An examination of the deeds recorded might throw some light on this question. As the de Gregoires came to Mount Desert about 1789 and remained until their death in 1810 and 1811, we find it not a little surprising that no reference is made to them by the priests who then came to Maine, particularly by Father Cheverus who during at least fifteen years of their stay spent much of his time in Maine, and would certainly have made some mention of them, had there then been any number of Catholics at Mount Desert. Journeying as the Illustrious Cheverus did from one end of our coast to the other, he undoubtedly visited the de Gregoires at Mount Desert, should any rumors of their being there have reached him, but having carefully examined all the letters which he wrote to Bishop Carroll, and which are now preserved in the Diocesan archives at Baltimore, we found no mention of even the de Gregoires to say nothing of a French colony, at or near Mount Desert. We have no doubt however that there were many French families who settled in our State during the early days in its history that were simply lost because there were no priests to visit them. As early as 1688 there were several at different points along our rock bound shore, seafaring men who had taken up these spots of vantage which today are perchance the seats of summer homes of wealth, but the generation that once claimed their broad and teeming acres has long since passed leaving in truth little to record their fate.

Like the French, such has been the history of many an Irish family that has sought our hospitable shores since the tide of immigration turned towards American lands.

In early days, a great many of our leading Maine citizens were master mariners who were as familiar with foreign ports as their own. Their ships were frequent visitors to the harbors of Ireland where the young men and not unfrequently young maidens entered their service to eventually find a home in Maine. The sea captain's families were usually well to do, and the Irish girl remained for years in their employ, and perhaps never returned to the land of her forefathers. As a proof of this, we find not unfrequently in going through old cemeteries, some little silent sentinel which tells in a few words the

story of one that has passed and gone. Likewise the young men came; they were thrifty, good workers whose lives were clean and wholesome, the fruit of the good old time Catholic teachings whose effect remained long after the practice had been abandoned. Such was the case of Morris O'Brien father of the O'Brien brothers of Revolutionary fame about whom the Rev. Father seeks information.

The best data available indicates that Morris O'Brien was born in Cork, Ireland, in 1715 and came to America in 1740. On his arrival, the young Irishman settled at Dunstan's Corner, Scarboro, a short distance from Portland, where he remained until his removal to Machias in 1765. By trade a tailor, he worked at this occupation while living in Scarboro, but would appear to have gone into the lumber business after going to Machias. His mill property on the shore south of Machias was and is since known as Dublin.

Shortly after coming to Scarboro, Morris O'Brien married Mary Keen, a native of Kittery, and daughter of Captain Keen who died while on a foreign voyage just before Mary was born. Her widowed mother soon followed her husband to an early grave, leaving the orphan child to the care of an aunt who supported her for a time, but she was eventually thrown on her own resources at an early age, being in the neighborhood of about twenty-five years of age when she married Morris O'Brien. We have no evidence that Mary Keen ever had any affiliation with the Catholic Church, however strong the presumption might be that her husband was brought up in the Faith, there is no evidence that he ever practiced it as far as it was possible at that early age in our history.

There was born to Morris and Mary O'Brien while they lived at Scarboro, a family of nine children; Jeremiah, John, Martha, Joanna, William, Gideon, Mary, Joseph ,and Dennis, good sterling names whose bearers have given to the family the place which they hold today in American history. Morris O'Brien died at Machias, Maine, in 1799 and his wife in 1805.

Parents of a large family all of whom were active in public affairs, there were born to the sons and daughters of Morris and Mary O'Brien fifty-eight children, truly a numerous progeny which only too eloquently speaks of what might have been, had the elder O'Brien remained true to the faith of his fathers.

That his forefathers must have been members of the Catholic Church is of course certain, but we are now unable to determine whether Morris was the first to leave the old Church on his arrival in America, or whether he allowed the most priceless of all inheritants to go to gradual decay amid the hostile surroundings of our New England Colonies, thus to go the way of many an Irish exile who sought on our shores an earthly heritage at the expense of the Eternal.

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